Those Who Refute the People of Innovation
are from the Party of Allāh
al-Raḥmāniyyah Publishing

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Those Who Refute the People of Innovation are from the Party of Allāh

By Abū al-Ḥasan Mālik Ādam al-Akhḍar

Shaykh al-Islām Ibn al-Qayyim (رحمه الله) said: "The innovation of the *Qadariyyah* started at the end of the period of the Companions. So those who remained at that time, such as ‘Abd Allāh ibn ‘Umar ؓ, Ibn ‘Abbās ؓ and their likes opposed and refuted it. Then the innovation of the *Murji‘ah* occurred after the period of the Companions, so those of the major *Tābi‘īn* who faced it refuted it. Then came the innovation of the *Jahmiyyah* after the passing away of the *Tābi‘īn*. Its evil reached alarming proportions and the matter had become dire during the age of Imāms such as Aḥmad (d.24 1H) and those with him. There appeared after this, the innovation of *ḥulūl* (incarnation). This appeared in the time of al-Ḥajjāj.

So whenever *Shayṭān* brought about an innovation from these newly invented matters, or from other than them, Allāh ﷻ established from His party an army—those who refuted it and warned the Muslims against it, all for the sake of sincerity and sincere advice for Allāh ﷻ, His Book, His Messenger ﷺ and the people of Islām. And He made it an inheritance by which the party of Allāh's Messenger ﷺ and those allied to his *Sunnah* should be distinguished from the party of innovation and its helpers. And there occurs in a report whose *isnād* (chain of narration) escapes me at the moment: "There is a pious servant who stands in the way of every innovation plotted against Islām, such that he speaks out making its signs clear." So take the benefit of those gatherings and place reliance upon Allāh ﷻ, since mercy descends upon them. We ask Allāh ﷻ that he makes us from them, and joins us with them, and that He makes us their later-followers, just as He has made them predecessors for us through His grace and beneficence."[1]

In this quote from Shaykh al-Islām Ibn al-Qayyim, we find many points of benefit, from them:

1. That the refutation of the innovators was the methodology of the companions of the Messenger of Allāh ﷺ, and their methodology constitutes the way of the believers.
2. That the refutation of the innovators was the methodology of the *Tābi‘īn* after them.

---

[1] Refer to *Tahdhīb Sunan Abū Dāwūd* (7/61-62)

Those Who Refute the People of Innovation
are from the Party of Allāh
al-Raḥmāniyyah Publishing

3. That innovation is from the work of *Shaytān*.

4. That those who refute innovation are from the party of Allāh ﷻ.

5. That the refutation of the innovators is sincere advice to the Muslims.

6. That Allāh ﷻ has made this methodology of refutation an inheritance by which the party of the Messenger of Allāh ﷺ have been made distinct from the party of innovation.

7. That there is benefit found in the gatherings of refutation of the innovators and the advice of Ibn Qayyim to seek that benefit.

8. That Mercy descends upon the gatherings of refutation of the innovators.

9. That it is the supplication of the scholars of Islām that Allāh ﷻ makes them from the party of those who refute the innovators.

This refutation of the sects, parties and personalities mentioned by Ibn Qayyim has been well established. It has existed since the time of the Companions and remains until the present hour. It can be found in numerous the writings of the scholars of ḥadīth, generation after generation. It can be found in the work of the *Imām* of *Ahl al-Sunnah wa al-Jamaa'ah*, Aḥmad Ibn Ḥanbal *al-Radd 'ala al-Jahmiyyah* (The Refutation of the *Jahmites*), and the book of Imām al-Dārimī of the same title, which he authored in refutation of the distortions and deviations of the innovated sect ascribed to Jahm ibn Safwān. It can also be found in the book of al-Imām al-Bukhārī *Khalq Af'āl al-'Ibād* (The Creation of the Actions of the Worshippers), which he compiled as a refutation of the *Jahmiyyah* who denied Allāh's creation of the worshipper's actions; and in the book of Shaykh al-Islām Ibn Taymiyyah *al-Radd 'alā al-Bakrī* (The Refutation of al-Bakrī) in which Shaykh al-Islām refuted the book of al-Bakrī entitled *al-Istighāthah*. It can be found in the book of al-'Allāmah al-Mu'allimī *al-Tankīl fī Ta'nīb al-Kawtharī min al-Abāṭīl* where al-Mu'allimī refuted the lies and transgressions against the science of *al-Jarḥ wa al-Ta'dīl* and Imāms of the *Sunnah* by al-Kawtharī in his book *al-Ta'nīb*, all due to his straying into the creed of the *Jahmiyyah* and his blind attachment to *Ḥanafī* school of jurisprudence; also, in the book of *al-Muḥaddith* Nāṣir al-Dīn al-Albānī entitled *al-Nasīḥah* in which the Shaykh refuted one called 'Abd al-Mannān for his attempt to reject well-known *aḥādīth* (traditions) that were agreed upon by the scholars of ḥadīth to be authentic. Even in books that were not specifically written for refutation, we find the scholars of ḥadīth setting aside chapters to refute the innovators, as we see in *Kitāb al-Imān* in the *Saḥīḥ* of Imām al-Bukhārī.

So we ask the noble reader, what if the great Imāms of Islām had remained quiet and had not warned against the people of innovation and fabrication? What would have been the result of such silence? What would be the condition of the *Ummah*? Perhaps it would be as Ibn al-

Those Who Refute the People of Innovation
are from the Party of Allāh
al-Raḥmāniyyah Publishing

Mubārak (رحمه الله) said, "If it were not for the chain of narration, then anyone could say whatever he liked."[2]

We thank Allāh ﷻ that such a question is merely speculative, while the reality is that the scholars of ḥadīth have remained steadfast in repudiating the evil of innovation. This methodology is rooted in statement of the Messenger of Allāh ﷺ, "Whoever invents in this Religion of ours that which is not from it, it is rejected."[3] It is also founded in his ﷺ statement: "Whoever from you sees an evil then let him change it with his hand, if he is unable then with his tongue, if he is unable then let him hate it in his heart, and this is the weakest of faith."[4]

Changing the evil of innovation has been carried out by the Imāms of the *Sunnah* starting with the Prophet's Companions. Take, for example, the story of Sabīgh ibn 'Asl al-Handhalī, collected by al-Dārimī in his *Sunan* and others. When Sabīgh al-'Irāqī began to ask about certain verses in the *Qur'ān*, word of this reached 'Umar Ibn al-Khaṭṭāb ﷺ. So when Sabīgh came to 'Umar, he (i.e. 'Umar) said: "You are asking about things unheard before." So he sent for some palm branches and began to beat Sabīgh until he bled then left him until he recovered, then beat him again, then left him until he recovered. After recovering, he beat him again. Afterward, when Umar went to beat him once more, Sabīgh said, "O leader of the believers, if you intend to kill me, please do so quickly; however, if you intend to correct me, then I swear by Allāh that I free from that which was with me previously." So with that, 'Umar allowed him to return to his land and wrote to Abū Mūsā al-Ash'arī ﷺ that no one from the Muslims should sit with him for a period of one year. In his *al-Ibānah*, Ibn Baṭṭah relates that Abū 'Uthmān said: "'Umar wrote to us not to sit with him, and if we were a hundred in a gathering and he sat with us, we would all stand and disperse from him."

Just as some, like Sabīgh, were beaten, others were imprisoned, as reported on Imām Mālik (رحمه الله) who said: "The Qur'ān is the speech of Allāh and whoever says that it is created should be beaten and imprisoned for life."[5] Similar has been reported on Imām Aḥmad. 'Abd Allāh ibn Aḥmad said, 'I asked my father about a man who innovated in the Religion and

---

[2] Related by al-Khatīb in *Sharaf Ashāb al-Ḥadīth* (1/15)

[3] This is from the ḥadīth of the Mother of the Believers, Umm 'Abd Allāh 'Ā'ishah. It is related by al-Bukhārī (3/167) and the wording here is from him and Muslim [with al-Nawawī's explanation (4/312)].

[4] From the ḥadīth of Abū Sa'īd al-Khudrī ﷺ that is related by Muslim (no. 69), al-Tirmidhī (no. 2173), al-Nisā'ī (8/111-112), and Aḥmad (3/20, 49, 52-54)

[5] Related by al-Ājurrī in *al-Sharī'ah* (p. 79)

Those Who Refute the People of Innovation
are from the Party of Allāh
al-Raḥmāniyyah Publishing

called to it, 'Do you think he should be imprisoned?' He said, 'Yes, I think he should be imprisoned to protect the Muslims from his innovation."[6]

Others were banished from their lands, as found in the biography of Thawr ibn Yazīd al-Kalā'ī in *Tahdhīb al-Kamāl*.[7] 'Abd Allāh ibn Sālim said: 'I met the people of Hims, and they banished Thawr [from the land] and burned his house because of his speech about the *Qadr* (the Divine Decree).' Some were even banished from the *masājid*, as has come in the narration of Mālik when the questioner asked him how Allāh ascended over the *'Arsh*.

Others had their books burned as has come in the narration of al-Marwazī: "I said to Aḥmad, I borrowed a book that has evil things in it. Do you think I should destroy it or burn it? He answered, "Yes." Others were punished by the pen and tongue. 'Āsim al-Ahwal said, 'I sat with Qatādah and he mentioned 'Amr ibn 'Ubayd and began to speak ill of him. So I said, "I do not see the scholars speaking bad about one another." So he said, 'O Abū Awal, do you not know that if a man innovates, then it is obligatory that we speak against him until he has been sufficiently warned against."[8] Ibn al-Mubārak mentioned a man and said, "He is a liar." So a man said to him, "O Abū 'Abd al-Raḥmān, are you backbiting?" He said, "Be quiet! If we do not clarify then how will the truth and falsehood be known?"[9] These refutations were not only limited to the innovators and liars; those who erred abundantly in their narration were also warned against. It was reported that Abū Zur'ah (رحمه الله) said: "I heard Abū Mihr being asked about a man who made errors and distortions in narration. He said, "Clarify his affair." So I said: "Is that from *fitnah*?" He answered: "No."[10]

So as we see from the statement of Abu Zur'ah, it is not befitting to label refutation of the innovators, partisans, liars—or even those of egregious errors—as *fitnah*; Rather, it is a lofty and noble work of the party of Allāh ﷻ. And so we conclude by echoing the statement of Shaykh al-Islām Ibn Qayyim. May Allāh ﷻ make us from them and join us with them and make us their later-followers, just as He has made them predecessors for us through His grace and beneficence.

৯৯◇৩৩

---

[6] Refer to *Masā'il al-Imām Aḥmad* (p. 439).

[7] (4/422)

[8] Refer to *Mīzān al-'Itidāl* (3/273)

[9] Refer to *Sharḥ 'Ilal al-Tirmidhī* (p. 77)

[10] Refer to *Muqaddimah al-Kāmil* (p. 114)